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trary in some cases to the Horatian rule,—we may be able to unveil those *arcana*, which have not hitherto been publicly investigated by any writer on our language \*. Not only will the excellence, for which it is here contended, be effectually proved by this inquiry; but it will also appear, that the essences of all ancient tongues are primarily the same, that their diversities are merely accidental, and are reducible to those elements, which nothing can alter, because they have nature itself for their fountain.

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### THE TRIADS.—No. III.

#### TRIADS OF THE ISLE OF BRITAIN †.

XII. The three Combined Expeditions, that went from the Isle of Britain.

The first was that, which went with Ur, son of Erin, the Armipotent, of Scandinavia. He came into this island in the time of Cadial, son of Erin, to solicit assistance under the stipulation that he should obtain from every principal town ‡ no more than the number he should be able to bring into it. And there came only to the first town, besides himself, Mathutta Vawr, his servant. Thus he procured two from that, and four from the second town, and from the third town the number became eight, and from the next sixteen, and thus in like proportion from every other town; so that for the last town the number could not be procured throughout the island. And with him departed three score and one thousand; and with more than that number of able men he could not be supplied in the whole island, as there remained behind only children and old people. Thus Ur, son of Erin, the Armipotent was the most complete levyer of a host that ever lived; and it was through inadvertence that the

\* Mr. Pughe's Dictionary, which is arranged on this principle, should be noticed as being, in some degree, an exception to this observation, as well as some excellent remarks of his in the 1st volume of the Cambrian Register. A systematic dissertation, however, is still a *desideratum*, and one, perhaps, which he alone can satisfactorily supply.

† Arch. of Wales, vol. ii. p. 59—60. Tr. 14 and 15.

‡ The word in the original is *Prifgaer*, which means a fortress, or fortified town of the first order, not perhaps exactly correspondent with our modern idea of town, although that word is used in the translation.

nation of the Cymry granted him his demand under an irrevocable stipulation. For in consequence thereof the Coranians found an opportunity to make an invasion of the island. Of these men there returned none, nor of their line or progeny. They went on an invasive expedition as far as the sea of Greece, and, there remaining, in the land of Galas and Afena, to this day, they have become Greeks.

The second Combined Expedition was conducted by Caswallon, son of Beli, the son of Manogan, and Gwenwynwyn and Gwanar, the sons of Lliaws, son of Nwyfre, with Arianrod, the daughter of Beli, their mother. Their origin was from the border-declivity of Galedin and Essyllwg, [Siluria], and of the combined tribes of the Bylwennwys; and their number was three-score and one thousand. They went with Caswallon, their uncle, after the Cæsarians, [Romans], over the sea to the land of the Geli Llydaw, [Gauls of Armorica], that were descended from the original stock of the Cymry. And none of them, or of their progeny returned to this island, but remained among the Romans in the country of Gwasgwyn, [Gascony], where they are at this time. And it was in revenge for this expedition that the Romans first came into this island.

The third Combined Expedition was conducted out of this island by Elen, the Armipotent, and Cynan, her brother, lord of Meiriadog, into Armorica, where they obtained land and dominion and royalty, from Maccsen Wledig, [the Emperor Maximus,] for supporting him against the Romans. These people were originally from the land of Meiriadog, and from the land of Seisyllwg, and from the land of Gwyr and Gorwenydd; and none of them returned, but settled in Armorica, and in Ystre Gyvaelwg, by forming a commonwealth there. By reason of this combined expedition the nation of the Cymry was so weakened and deficient in armed men, that they fell under the oppression of the Irish Picts; and therefore Gwrtheyrn Gwrthenau, [Vortigern], was compelled to procure the Saxons to expel that oppression. And the Saxons, observing the weakness of the Cymry, formed an oppression of treachery, by combining with the Irish Picts, and with traitors, and thus took from the Cymry their land, and also their privileges and their crown.

These three Combined Expeditions are called the three Mighty Arrogances of the nation of the Cymry; also the three Silver Hosts, because of their taking away out of this island the gold and the silver, as far as they could obtain it by deceit, and

artifice and injustice, as well as by right and consent. And they are called the three Unwise Armaments, for weakening thereby this island so much, as to give place in consequence to the three Mighty Oppressions,—that is, those of the Coranians, the Romans, and the Saxons.

[Ur, here mentioned, is the same with Urb Llyuddawg, noticed in Triad x. in the last Number. At what period he arrived in Britain does not appear very evident; but it must have been some time previous to the Roman invasion. Nor is it certain to what part of Greece or its vicinity, he and his followers emigrated. Galas may mean Galatia, or Gallogræcia, so called from a colony of Gauls or Celts, by whom it is supposed to have been peopled. When St. Jerome was there, in the fourth century, he recognized the Celtic tongue, which he had heard spoken at Trèves. That part of Galatia, called Paphlagonia, was formerly inhabited by the Heneti, from whom originated the Veneti in Italy, also of Celtic extraction.—With respect to the expedition of Caswallon, Cæsar himself seems, in some degree, to confirm the account here given, although the amount of the force, which accompanied him, seems to be over-rated. Cæsar's words are, "In Britanniam proficisci contendit, quod, omnibus ferè Gallicis bellis, hostibus nostris inde subministrata auxilia intelligebat."—(*Bell. Gal. Lib. 4, c. 20.*)—Galedin, mentioned above and also in Triad viii, may have been a part of the Netherlands; and Bylwennwys the Boulougne. But these conjectures are, by no means, offered positively.—The expedition of Cynan took place about the end of the fourth century. Meiriadog, the place whence he was distinguished, comprised the north-eastern division of what was antiently Powys. Seisyllwg was the name of parts of the present Counties of Brecon and Glamorgan: and Gwyr and Gorwenydd were Gower, and the adjacent part of Glamorgan. Ystre Gyvaelwg was, most probably, some portion of what is now Normandy: the name implies a district comprehending a junction of brows or ridges of hills.—The name of Vortigern, it may be noticed, given to Gwrtheyrn, mentioned in this and a preceding Triad, belongs to the Irish dialect, and was first applied to him by Bede, who might have learned it from his Irish teachers in Iona.]

xiii. The three Mighty Oppressions of the Isle of Britain, that combined together, and therefore became one oppression, which deprived the Cymry of their privileges, their crown, and their lands. The first was that of the Coranians, who confederated

with the Romans, so that they became one; the second, that of the Romans; and the third, that of the Saxons, who confederated with the other two against the Cymry. And this came from God, as a punishment for the three mighty arrogances of the nation of the Cymry, as their intentions could not have been founded in justice.

#### TRIADS OF WISDOM \*.

xxi. The three chief actions of wisdom: to look at every thing, to endure, upon occasion, every thing, and to keep one's self free from every thing.

xxii. From three things a correct judgment may be obtained: from knowing the truth, from discerning necessity, and from generous love.

xxiii. The three principal instructors of man: sense from nature, in its discernment, reason from exertion, in its consideration, and conscience from impulse, in judging; and without the instruction of these three there can be nothing complete or correct in the knowledge of wisdom.

xxiv. Three things, which are but one in their original derivation: truth, justice, and mercy; that is, from the same love do these three proceed, for love is the summit of wisdom.

xxv. The three foundations of the understanding: the knowledge of tendency, and counter-tendency, the knowledge of event and counter-event, and the knowledge of opinion and counter-opinion. And from these comes the understanding; for the understanding is the comprehension of being and counter-being, according to possibility.

xxvi. Three things, which bind the good to a man; the doing of it once himself, the request of it once from another, and the commendation of it once in another, or in the hearing of another.

xxvii. Three ways, by which good may be instilled into a man: the commendation of good done by him in the hearing of another good person, the performance of a good action in his presence, and silence as to a fault he may possess.

xxviii. From three counsels combined one good counsel may be obtained: from the counsel of a friend, the counsel of a foe, and the counsel of one's own conscience.

xxix. From three languages may be obtained the language of

\* Arch. of Wales, vol. iii. p. 208.

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truth: from the language of nature, the language of reason, and the language of conscience.

XXX. The essences of all morality: instruction, reason, and conscience.

#### BARDIC TRIADS.—RELATING TO LANGUAGE \*.

The three indispensables of language: purity, copiousness, and aptness.

The three ways, whereby a language may be rendered copious: by diversifying synonymous words, by a variety of compounds, and by a multiformity of expression.

The three qualities, wherein consist the purity of a language: the intelligible, the pleasurable, and the credible.

The three supports of language: order, strength, and synonymy.

The three correct qualities of a language: correct construction, correct etymology, and correct pronunciation.

The three uses of a language: to relate, to excite, and to describe.

The three things, that constitute just description: just selection of words, just construction of language, and just comparison.

The three things appertaining to just selection: the best language, the best order, and the best object.

The three dialects of the Welsh language: the Ventesian or Silurian, the Dimetian, and the Venedotian. And it is allowable in poetry to use all of them indiscriminately, agreeably both with the opinion and authority of the primitive bards.

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### THE WISDOM OF CATWG †.



#### HIS EXCEPTIVE APHORISMS.

There is no truth except that, which it is not possible to vary.

There is no equity but that, which cannot be dispensed with.

There is no good but that, which cannot be improved.

There is no evil but that, which cannot have its worse.

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\* These Triads are selected from the number given by Mr. Owen Pughe in the Preface his Edition of Llywarch Hên's Poems. On some future occasion the Editor may have it in his power to present his readers with the whole of the Bardic Triads in a systematic form.

† Arch. of Wales, vol. iii. p. 14.